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SOME EARLY WRITINGS OF JONATHAN EDWARDS, A. D. 1714-1726.

By EGBERT C. SMYTH. From *Proceedings of the American Antiquarian Society at the Annual Meeting, October 23, 1895*. Worcester, Mass.: Press of Charles Hamilton, 1896. Pp. 39.

JONATHAN EDWARDS has long been recognized as one of America's most original philosophical and theological thinkers. He early acquired the habit of systematic and independent thought. Just how early he composed his writings on "The Soul," "Of Insects," "The Mind," and "Notes on Science," is the question under consideration. Here are found the germinal principles of much of his later speculative reasoning. These documents, if written as early as is supposed, show a boy of almost unparalleled intellectual precocity.

The authority for the early origin of these documents has hitherto rested mainly on an opinion expressed by Dr. Dwight, Edwards' biographer, based principally upon the handwriting of the compositions. The correctness of this judgment has been prominently called in question, particularly by Professor Georges Lyon, who devotes nearly a chapter to Edwards in his *L'Idéalisme en Angleterre au XVIII<sup>e</sup> siècle*, and by Professor Allen in his *Jonathan Edwards*, who is inclined to think that the notes on "The Mind" were written later than is generally supposed.

To afford a broader basis for judgment Dr. Smyth has carefully examined and reëdited a number of the original manuscripts of these early writings. By correcting the spelling and punctuation Dr. Dwight removed important indications of their age. The manuscript handwriting of a very early writing, as shown by the published facsimile, is neat and legible, but the capitalizing at the beginning of sentences, punctuation, and spelling are marvelously deficient. In this paper, in which young Edwards reasons logically and philosophically against the materiality of the soul, he misspells twenty-five words in twenty-three lines. He evidently had learned the use of good words by hearing rather than by writing. Professor Lyon doubts the originality of this paper; but Dr. Smyth thinks "it may well have been an original composition, and beyond reasonable question is of a date as early as Dr. Dwight supposed."

Most of Edwards' "Notes on Natural Science" have been referred to the years 1718-1720, and to the period of his tutorship, 1724-1726, and are regarded as original. Professor Lyon doubts the originality of Edwards' views of philosophic idealism, and thinks the notes on the mind were written later than Dr. Dwight supposes. He recognizes,

however, that only a "methodical comparison of the manuscripts" can determine this point.

Dr. Smyth has made a scholarly comparison of Edwards' pre-college writings with the first three articles in "Notes on Natural Science," and thinks the latter were written not later than his sixteenth year. A careful consideration of the spelling, punctuation, use of capital letters, construction of sentences, and other youthful characteristics of style, such as awkwardness, intensity, and positiveness in expression, and a comparison of manuscripts, furnish evidence as to the early beginning of articles on subjects in natural science and mental philosophy. The investigation enables Dr. Smyth to claim fairly that "Dr. Dwight's judgment of the time at which these papers were written is moderate and sound." And "if any change is to be made, it would apparently be in the direction of earlier rather than later dates."

A. R. E. WYANT.

MORGAN PARK, ILL.

HISTORY OF DOGMA. By DR. ADOLPH HARNACK. Translated from the third German edition by NEIL BUCHANAN. Vol. II. Boston: Roberts Brothers, 1897. Pp. viii+380, cloth. \$2.50.

THE volume before us comprises Book II of Part I of Harnack's *Lehrbuch der Dogmengeschichte*, with the exception of the final chapter. It is too much to have expected of an English publisher that this chap. 7 should be allowed a place in Vol. II of the translation. The German publishers are not so finicky about physical symmetry, though they do prize rational division and proportion. Did the omission of chap. 7 lead to the omission of the proper caption, "Book II, The Laying of the Foundation," from both the table of contents and the initial page of the text? If so, the English reader will indeed pay dearly for the missing chapter when it appears. Vol. I has "Book I, The Preparation" thrice repeated. Why should Vol. II go nameless?

It is unnecessary to comment at length on Dr. Harnack's theory of the rise of ecclesiastical dogma. His views have been more or less completely before the English public for almost a decade. No other living theologian has received so much attention in recent years as he. He has been criticised with vehemence, and even virulence; and he has been defended with spirit, and even spunk. No one as yet has seriously set about the task of answering him by putting forth a work of equal learning and comprehensiveness. It is clear, however, that Har-